

DOES NOT AGREE WITH THE BLADE

Takes Issue With Our Defense of the Home and Admits Existing Institution of Marriage. Western Critic Expresses Opinions on the Subject.

(By O. H. STONE)

In a recent issue of the Blade under the caption, "Woolman Spoke His Free," you saw fit to use the ancient and dishonorable expression, "It is sacred." Now I have no desire to criticize you—all I ask is a fair field and no favor—and as there have been numerous articles in the columns of the Blade in favor of the present form of marriage, it would only be fair to hear from those of the Blade readers who are more or less opposed to it.

"It is sacred," I think I have heard that cry before, it is generally used to cover up some deeply loved superstition that cannot be defended by argument, and I therefore think it ill become a publication like the Blade to avail itself of this cowardly subterfuge. "It is sacred," was the cry of the reactionaries throughout the ages, when the idolized superstitions of their time have been attacked. It has always been in defense of crumbling creeds, it is the bar that has been put against the path of progress from time immemorial, and the sooner we rid ourselves of this sacred cow, the better for humanity. You admit that the present system of marriage is far from satisfactory, yet you would close debate with this time honored falsehood. There is nothing too sacred for intelligent discussion. In fact, nothing is sacred; nothing is profane, vulgar or vicious. If traits that are not desirable crop out, we know that they are the inevitable fruit of unfavorable conditions, and consequently wrong living, and as Rationalists, we should apply ourselves to the removal of the causes that produce them.

So with Marriage. No one will deny that it is productive of much that is undesirable, but many Free thinkers, even, join the most orthodox in the cry that "It is sacred," and must not be tampered with. Sacred and stagnant are synonymous terms, and there is no place in the vocabulary of an evolutionist. If it were not for the fact that the Christian religion and our present system of marriage are in a sense living, I should say that the superstitious regard for marriage is no stronger and far more general than religious superstition, even dated to be.

If the union of the sexes is inherently right—yes, even necessary to the progress of the world—then the amount of honor, respect, reverence, by judge or priest can make it any more so, and if it is inherently wrong, then all the marriage ceremonies in the world cannot make it right. Anyway, when a union becomes productive of much hatred and discontent, it would seem to be the part of wisdom to dissolve partnership with as little friction as possible. If there are any children then all the more reason for parting, so that they, at least, may be brought up where peace dwells instead of in an atmosphere of chronic discord. Of course such separation should be in no way absolute them from responsibility with regard to their offspring. The children would be no less theirs after separation than before, and such separation would in no way invalidate the children's claim to their support. The same is true if the parents never were married. Marriage has undoubtedly many purposes, and so has capitalism, but the time seems now to be at hand when the best interests of the race demand something better. Whatever arguments may be advanced either for or against marriage, the fact remains that where mutual attraction exists no bond is necessary, and where there is no such attraction, there should be no bond. Marriage without love is prostitution pure and simple, may be a good thing, in every other department of life, and as constant champions of freedom's cause we must admit that it would be equally beneficent if the same principle were applied to the relations of the sexes.

Liberty does not mean license. Liberty can exist only where intelligence rules while the opposite is true of license. If liberty is so desirable as you would have our Christian brethren believe, then in the name of logic let us be consistent and extend its application to all departments of human activity. It may be that freedom in this particular sphere (sex freedom) does run foul of our prejudices, but it is just as I don't think any one will dispute this, then let us at least try to accustom ourselves to it.

I am sorry to see that in commenting on Maxm Gorky and his companion (I don't know who they are, they are married or not, and I don't know if they are or not), you should echo the howl of the capitalist ridden press. What has Gorky done any way, that he should be attacked thus? The

former Mrs. Gorky seems, so far as we know, to recognize the divorce, and we hear nothing about his having failed to provide for his family in Russia. This being the case, there would seem to be no reason why he should not enter into a more congenial partnership if he so desired. As for his companion, even the lying sheets of capitalism haven't charged her with being another man's property, either optionally or legally, so she would also be free to do as she pleased in the matter. The fact that a wife is her husband's property was once again affirmed right here in Seattle, on the 23rd of April last, by Judge A. W. Frazer, of the Superior Court.

The principals in this case were Mr. and Mrs. Beede and Roy McDonald. Some time last November McDonald and Mrs. Beede were walking together through the woods (the woods, the proprietor) comes up behind and shoots McDonald in the back. The latter had just come out of the hospital when the case came up on the date named, but as McDonald didn't want to prosecute Beede, the case was dismissed. Before doing so, however, the Judge took advantage of the occasion to deliver himself of the following: (I quote from the Seattle Times): "That any man should be so foolish as to shoot the wife of his enemy, the sanctity of his home, and that 'he (McDonald) didn't get any more than he deserved.' In conclusion the Judge said: 'In the opinion of this Court McDonald is the one who should be sent to the penitentiary, and not Beede. His only excuse could be that the woman was of a notorious character, and if such was the case he should come right into this court and prosecute Beede for shooting her. As love is not a question of will, but of affinity, common sense would dictate that men and women should be free to follow where love leads the way.'

Homes are broken up from the inside by a rule, and not from the outside. It is only a verification of the old saying that "a house that is divided against itself can not stand." Whenever a wife begins to prefer the society of some other man it shows that she is not satisfied with her husband and her own chosen sweetheart, has already, for some reason or another, lost his hold upon her affections. This being the case, he should either have the grace to retire from the field, or else to fight her to the limit and compete for her favor.

Women have the reputation of doing unexpected things where the other sex is concerned, but an act of murder is hardly calculated to command the increased amount of love, confidence and respect. They will hardly fall head over heels in love with us for ruthlessly shooting down the man whom they prefer. It is as plain as daylight that we couldn't effectually extinguish any inspiring spark of kindly feeling that they may have had for us. Of course men who do this are not actuated by love, but by a desire for possession. Love would have no place in the mind of a man who should live and be happy even though it be with another.

I wrote the above before I received the last Blade, dated May the 13th, so I will now content myself with commenting briefly on your editorial of that date about Maxm Gorky.

You say, in commenting on W. R. Lohme's letter that "our critic will be bound to admit that, at least, Maxm Gorky is simply living in adultery." The Bible, our chief authority on adultery and from which it is evident you got your ideas regarding it, says: "That if a man taketh unto himself a wife and it should come to pass that she finds no favor in his eyes, he may send her out of his house, etc." Now Gorky hasn't done anything so cruel as that, but supposing he had done all this, do you really believe that law or priest would have "made him a sinner"? Just think from what you say afterwards you seem to think that if he only had went through certain ceremonies he would have been all right, but not conforming "is simply living in adultery." I am not well informed on the subject of adultery, so I will venture this assertion that if he is right, then he is right irrespective of law or priest.

To carry the argument to its logical conclusion, if any man may live in present paramour and "their natures not agreeing with each other," he may "separate" from her to repeat the process with another female, ad infinitum. Surely, if they "disagree" they should not be compelled to live together should they? But this isn't what you mean, as is evident from the manner in which you say it. The meaning you wish to convey is

that Free Lovers—not being restrained by marriage—would ride roughshod over lovely women in order to gratify their passion and that accomplished, throw her aside like a squeezed lemon and look for a fresh victim. But this is dangerous reasoning, and that one would be led to infer that those who are married would do this if they were not restrained, which does not speak very well for the married man.

Again you say: "It (the Blade) advocates a mental philosophy that is calculated to uplift, enrich and enlighten the world, but these attainments are not to be reached through an arrangement of indiscriminate human mating on the plan of the poultry yard." That is one of the chief reasons why Free Lovers are opposed to the present "arrangement," that there is altogether too much "indiscriminate human mating" going on now, without any regard to whether they are fit to endow their offspring with the requisites for a healthy and happy life or not. If they can show a marriage certificate they are licensed then and there, to go ahead and "mingle and replenish the earth." I don't want to impute bad motives to these people, I know that they would not willingly inflict suffering on themselves or their offspring, they do the best they know how, but to bring the truth home I will say that "barren morality" would probably be as good a term for it as any other, lacking, of course, the benefits that would accrue from natural selection in the poultry yard. Free Lovers, on the other hand, recognize the fearful responsibility attached to bringing children into the world and would therefore strive to surround them with the best possible environment both before birth and after.

There may not be so many children born under the new order, but those that are will be welcome because desired. They will not, as is too often the case at present, be simply the chance product of passion.

LESSONS FOR CROWN FOLKS

Reproduction From a Series of Leaflets Containing Humanitarian Sunday School Lessons that Should be Widely Read.

(By ELIZA MOWRY BLAVENSB.)

Before civilization, the strongest and brainiest men became chiefs; the weakest, laborers for, slaves, and beneath them for protection, the ignorant of scientific facts, they thought the sun, storm-clouds, animals, trees, and had intelligence like their chiefs, and that girls and prayers to them might win favors and avert evils. Some imaginative geniuses invented stories of fables, ghosts, demons, angels and gods, which the ignorant and superstitious believe. Gods were multiplied, images carved, and praying became popular. But some studies, geology and laws of nature. Astronomy, geology, chemistry, physiology, etc., have been gradually upsetting belief in supernaturalism, and the gods of modern civilization have been reduced to one.

As useless, misleading and harmful as praying to idols, are prayers to the one imaginary God. The praying in public of clergymen, priests and pious laymen, leads others into the fallacious belief that God helps those who worship him. Shrewd men see that the respect, confidence and favor of people and coveted positions can be won by praying and pious bearing; so they become hypocrites for these purposes. The success of their public praying leads them on in hypocrisy into rascality, and many become sharper, speculators, bank-defrauders, traitors of women, political traitors, etc. Their bad deeds and prosperity make wrong-doing appear safe and popular, so that many follow their examples.

Trusting, credulous, well-meaning men and women are ed by the clergyman's prayers into believing, praying and expecting answers to their prayers, and their unwavering petitions make many despair of pleasing God; fearful and discouraged, some become insane, and some commit suicide; others become desperate and rush into all manners of vice. Many meekly, patiently continue to pray, suffering from ill-treatment by others, misfortune, sickness, etc., hoping for recompense in a future life. If they knew there was to be no future life, and no personal, prayer-answering God, they would develop their abilities to protect themselves—learn to value this life and secure their rightful share of the world's abundance.

The pious pray that God will care for and lead their children into worthy lives; but their children, not carefully watched and guided by their natural guardians, stray into bad company and fall into vicious habits, and become worthless or criminal. The drunkard trying to reform is led to believe that by faith and prayer God will take away his uncontrollable thirst for liquor. His praying brings no such relief, and when lonely, discouraged or sick, he is tempted to

drink again and falls lower than before. He should be taught what self-control is and does, and what self-control, abstinence and use of his own faculties will bring him out of earthly blissings.

Praying wastes much precious time, and makes dreamers of all-sides in the future. Despairing this life, many neglect the duties of life, blindly drift, miss opportunities and use but a small portion of their abilities, and so do not prosper and get but a fraction of the blessings of life.

People's notions of God, the Bible and religious duties are so different that numerous religions and creeds have grown up and divided the praying people into bitter enemies, who in fearful, long and destructive wars have each prayed zealously, believing that "God is on our side;" thus praying has caused the prolongation and increased the terrible consequences of war, which is caused by prayer, causing the inquisition and many other cruel persecutions. Now it keeps the churches filled with praying to and preaching about that mythical God, misleading people and supporting the evil of war. It is not time that he brings out to a great extent the teachings of natural science, hygiene, practical rational morality, etc., that would greatly benefit humanity—promote rightness, goodness, peace, health, wisdom and general human development.

We get our reward or punishment in this life for everything we do, through natural laws, either indirect physical results or from our fellow-men for good or bad behavior toward them. Patience, peace, resignation to losses, self-control, perseverance and other virtues usually claimed as results of prayer, are but growth in the direction desired from persistent self-culture.

We are not dependent upon any god, but upon each other for many things, and should help one another to choose the beneficial and avoid the evils of life. Indeed, praying that the heathen custom of praying were abolished, as has been done with its twin sister, that of bloody sacrifice! The study of natural causes and effects would promote wisdom, mutual helpfulness, progress in righteousness, health and happiness.

THE HISTORY OF RELIGION

Jesus An Allegorical Representation Of Conscience. John The Baptist The Voice of Conscience.

(By SUSAN J. PECK.)

With Jesus or Justice, as the Son of God, or the Guide with the dual name of Jesus and Justice, the Father and Mother, and which in the beginning said, "Let us make man in our image," we can readily understand that all the good teaching proceeded from this Spirit of Justice, no matter by whom put forth; for Justice (Jesus) said, "Love thy neighbor as thyself;" Justice said, "Therefore all things whatsoever ye would that men should do to you, ye even so to them," and Justice said, "I came not to judge the world, but to save the world." For this cause, came I unto the world, that I should bear witness unto the truth. I am the way, the truth and the life. "I am the light of the world," and Justice said, "I am the resurrection and the life." All that believe in me, though he were dead (morally), yet shall he live; and whosoever liveth and believeth in me (live justly), shall never die" (morally). And all the sayings of Justice were given to those who were concerned with conscience, as Jesus in the Bible story represents man's conscience.

John the Baptist said, "I am the voice," and the voice was the voice of conscience. The voice of Conscience said, "Induce baptism you with water (tears), unto repentance." "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

In Luke, we read of the different classes of persons who consulted the voice of conscience (John the Baptist): "And the people asked the (Voice) saying, 'What shall we do?' (The Voice) answered and said (unto them), 'He that hath two coats, let him impart to him that hath none.'

With the understanding that the word God means Guide, the word Jesus means Justice, and that the Bible is a history of the political and ecclesiastical rule of nations, I will proceed by adding that the original book which furnished the foundation for the present one, was an allegory written for the instruction of youth, in which the mental, moral and physical forces in Nature were given names suited to their relations to one another and to man. Those forces were man's natural Guides, and the writer showed his readers that to be controlled by these Guides would enable man to make heaven on earth.

In Rom. xv, we read of the Gods (Guides) of patience and consolation,

hope, and peace, all good Guides are intellect, the masculine element of mind, reason, the feminine element of mind, and justice, the result of the union of the two as equals and called their child; the original "Holy Trinity" and guided by the three, man experiences his vast and noblest sentiment, his love of Justice for his fellow beings, which proves him to be under the control of the greatest Guide of all.

I, John, iv, 8, 16—God (the Guide) is love. I, Cor. ii, 16—Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? The writer of the allegory taught his pupils, that intellect is that faculty, by which we know what to do, and how to do, and reason that faculty, by which we know why to do and when to do, or, intellect enables man to use his faculties, while Reason enables him to use each in the cause for which they are given, and Justice is the promoter of conscience.

PREACHER CONFESSES TO MANY CRIMES

Fiend in Human Form From His Prison Cell Issues a Startling Statement. Another Evidence of the Hypocrisy That Lies in Christianity.

In the person of the Rev. C. Stuart Bain, confessed pyromaniac, alienists have a subject after their own heart. It is for them to decide whether, as he suggests himself, he has been a genuine Jekyll and Hyde existence, whether his crimes are due to autohypnosis, self-imposed hypnosis, or whether his is a case of habitual criminality.

Bain is in jail at Waterloo, N. Y., charged with setting fire to the First Baptist church, of which he was pastor. He admits he did it. He wrote anonymous letters to the police directing suspicion to himself.

Bain is a Scotchman by birth and a graduate of Edinburgh university. He is an ex-convict as well as a preacher and ex-priest. He is 45 years old and is known to have had five charges in the west in the Presbyterian church, a station at Newburg, as well as the Baptist church here. His record, as it has been compiled by District Attorney Bodine is:

In 1889 pastor of a church in Princeton, Ill.; 1890, pastor, Garden City, Ill.; 1891, pastor, Fairview, Ill.; 1892, pastor, Darkest, Kas.; 1893, pastor, Converse (formerly Xenia), Ind.; 1894, discharged from the Presbyterian ministry.

In 1896 he was sent to Joliet prison for conspiracy with which he was retried in 1899. In 1894 he went to Nyack, then to Newburg, nine months after which he came here. Wanders Over Country as Cook. A Kansas Presbyterian charge three incendiary fires married to the pastor. He was deposed from the Presbyterian ministry for improper conduct in money matters. He has wandered about the country picking up odd jobs here and there, chiefly as a cook in hotels. He has been something of what might be called a criminal tramp. He floated into New York City and in the Baptist mission was converted over again and through Dr. J. B. Smith's earlier Alliance school in Nyack he drifted again into the ministry, and now has landed in jail as a pyromaniac, while the congregation here, while rebuilding the church, are worshipping in the old abandoned church and looking for another pastor.

Bain says when he is good he remembers everything; that when he is mad—which seems to have been largely his normal condition—he remembers nothing. He declares he is a victim of "apoplexy" when memory and consciousness of right leave him utterly, when depraved instincts take possession of him.

Constant Temptation to Lie. His admits he has a constant temptation to lie and has lied until he has been found out with disastrous results. He recalls much and a lot of little things, which makes his assertion he has complete loss of memory for his evil deeds seem inconsistent to the authorities, but he does not recall any prominent tendencies. The authorities are inclined to think they are dealing with a depraved man and that his suggestion of double identity was a complication of morbid psychology, is simply the invention of a crafty impostor.

Some of the congregation here did not like him. There was something about him that made them a little suspicious, a suggestion of temperament that made them all feel aloof.

Not Popular with His Flock. From time to time Bain tried to borrow money from members of the congregation on notes. He did not succeed and whispers began to be circulated about him among certain members of the flock. His salary was \$800 a year with free rent of parsonage. He had not been here long before he shocked some of the members

by taking a automobile and his family into the parsonage. When his attention was called to the fact, he replied: "What's that? I used to tend bar myself."

On the night of March 6th Bain spent the early evening with Lee Park, an officer of the church, in the church study. At 7:30 o'clock they went over to the Presbyterian church to listen to a cartoonist give a lecture. The cartoonist made a picture of burning Rome.

As the two men passed out of the study to go to the entertainment Bain looked into the stove and said he guessed there was coal enough to keep the fire going for a time. The coal scuttle was empty.

Picture Gives Idea of Fire. After the lecture Mr. Park went his way and Bain started for the parsonage, which adjoins the church. Fifteen minutes later the church was on fire and burning furiously. Bain was in his room in the parsonage with coat and collar removed. A man had seen him come out of the church a few minutes before.

Next morning at services Bain threw up his hands in the pulpit, shouting: "O, my head." Dr. Bellows was called and found the preacher with a subnormal temperature. His pulse scarcely could be felt. Bellows says the man really was ill. He was in bed three days. Then he asked leave of two weeks to go to Newburg to see a young woman, whom he was engaged to marry.

Proves His Own Accuser.

Bain came back to town Saturday night, May 6th. Bodine accused him of setting fire to the church. Bain denied it. Then Bodine sprung a surprise on him. Two of the anonymous letters written on the fly leaves from books were shown. They were produced the books from Bain's own library from which they were torn. The letters fitted the torn books perfectly. They were to the effect that Bain was a fire-bug and should be driven out of town.

Confronted with this proof, Bain admitted his guilt and said:

"I must have burned the church and written those letters, but I have no recollection of it at all. It must have been done in one of my unconscious spells."

Then he spoke of his double identity, and said he must have been insane at the time and pleaded to be sent to an asylum instead of prison. He had a horror of prison. Bain had stopped off at Auburn prison on his trip to Newburg, evidently to look it over as if he was seeking to be arrested, thus giving lie to his story of complete lack of memory.

"You realize my unpleasant duty?" said Bodine.

"Of course," said Bain. "It is to lock me up."

Mind Like Lunar Eclipse. Bain issued this statement from his cell:

"It is difficult in my case to give an explanation, because my lapses include suspension of memory and the spell, when fully developed, is a blank to me afterward. It may be compared, however, to a lunar eclipse, there being a pumbra, as well as umbra; and of the former I can give some account. While I have some recollection of this inceptive period in the lapses, I do not at the time have a clear enough apprehension of what is the cause to take precautionary measures, if such are possible."

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